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Must Remain in
Transcription Room

M2442cc5 & cc6

Saturday Night, August 31, 1974

Nishimura's

MR. NYLAND: Question and answers; and I know who's going to ask the first question. Where are you?

Jeff: Right here.

MR. NYLAND: Let's see.

Jeff: I just wanted to talk about my day a little bit. Work felt very alive for me today and I was able to make attempts throughout the day. And there wasn't any clear result except that it was possible for me to be much simpler than I normally am, and at certain moments there would be a sense of something. But I experienced something that... that almost would fight against that and it's something that I run up against, but today it was stronger than usual, than my wish today, ...it was stronger than usual.

MR. NYLAND: Maybe because your attempt was more.

Jeff: I felt that today my attempts were stronger and more frequent.

MR. NYLAND: And because of that opposition was stronger.

Jeff: No, I wouldn't say the opposition was stronger, but it was still there and it's something that I come up against.

MR. NYLAND: But you know, it always will be there?

Jeff: Yea, sometimes I feel like I get passed it and there's clarity.

MR. NYLAND: Yea.

Jeff: But I'm not just certain what it is; whether it's just my mind or something else.

MR. NYLAND: See, the interesting thing is that when you work you really get a certain recognition of what you are, so the result is always the fact that you exist. There's nothing special about it because there's no description. So you never really can say that you didn't have a result. You can say that the result is not as clear as the perception by means of this objective road; is not as intense, or that, in itself may not be as clear. But the result is even a vague recognition of yourself. Now also that recognition may not be so completely impartial as it sometimes may be. But I think that as far as an attempt for work is concerned there is always the result of me existing. You see. Now, when that happens this particular impression I do get is many times accompanied by another impression which comes to me through my ordinary mind. And then recognizing that I exist I also almost subvocally recognize it I think. So, even in the best way, the greatest clarity also produces in me a great clarity of unconscious existence. Or rather an existence which is unconsciously recorded. And because of that the two go together: the stronger one is, the stronger the other will be. When it is clear, I see many things clear - also my subjectivity.

So I wouldn't worry about it, because it is like a person who wants to dig a ditch and it rains. He accepts the fact that it

rains but he still continues to dig the ditch. The harder it rains, the more difficult, but he keeps on doing it. If you have an aim for yourself that you want to recognize yourself, admit to yourself that you exist, you keep on making such statements that "you are". At the same time you let the other - which are called the rain - simply continue, because that happens to be something over which you have very little control.

Keep on working that way. Every once in a while it's interesting if you can stop objectivity. If at a certain time you could say, I don't want my "I" to observe myself. Sometimes I say it can be done; it is rather difficult. If it is done it's interesting that unconscious observation continues, and you can see it. But I don't want to make it too theoretical.

Jeff: Yes. Can I ask something else?

MR. NYLAND: Yea.

Jeff: This morning. For today I had decided that I had really wanted to do something with the day, but when I got up this morning my state wasn't so good for that, and it continued for a while. And I wasn't sure what I was going to do about it. But, there was a point where I just had a strong experience that everything I was feeling and thinking was somehow unbecoming to me.

MR. NYLAND: Why, why were you critical?

Jeff: Because... because they weren't doing anything for me; they weren't...

MR. NYLAND: They were functioning. They kept you alive.

Jeff: Well, they didn't keep me alive in the way that I would have preferred to be alive.

MR. NYLAND: You didn't like your behavior. Where did the behavior come from? From the feeling or the mind, or just because you happened to be lazy?

Jeff: Being lazy

MR. NYLAND: Yea, you have to have the source. You know.

Jeff: Yes.

MR. NYLAND: That what actually is the level of your being. So instead of looking at your feeling and your thought, it is really that what is the motivation of having the thought and the feeling, so you go further within yourself to see where actually it started. Then if you can recognize it as a property, or some kind of a trait that you have, you can attack it.

Jeff: Is there... is there a place for that, where I try to deal with traits that I might see like that?

MR. NYLAND: I think that when afterwards, in ordinary life, when you see what you have done, that you can try to reconstruct actually how it happened, that you did what you did. When you don't like what you have done, you can trace that back and then you can see what was the motivation or what caused even the motivation of your self. There may be a variety of different reasons for it. It maybe that you were tired, not slept enough. Or you had a little worry. Or you actually felt that your body needed it, quite unnecessarily. Or that you had no interest in doing what your were supposed to be doing. Or you criticised that it was too dark to get up, and you didn't wish it. And many different, as it were, motivations which belong to the level of your being, but they are expressed in your thoughts and in your feelings. They can separate that activity of the mind and the

activity of the feeling from that what is really causing it. Then you can see really what you ought to do about the cause. Don't attack the effect, the result. Only affect that what is principally you. You see what I mean?

Jeff: Yea.

MR NYLAND: When you admit that you are lazy, you can say, God damn it.

Jeff: And it would be helpful to really try to deal with that.

MR. NYLAND: Ha ha. I would definitely think; I would say to myself, get up, don't be lazy.

Jeff: Does that go for other things too?

MR. NYLAND: Yea. Ha ha ha. Many times you have to bite your tongue when you've said something you didn't want to come out. Alright Jeff?

Jeff: Yea.

Manusch: Mr. Nyland.

MR. NYLAND: Yea

Manusch: I have a difficulty with the period I am in, which is, I see more and more the need of my ordinary life.

MR. NYLAND: Did you hear? Do you hear what Manusch is saying?

Audience: No.

MR. NYLAND: If it were a tete-a-tete I wouldn't say speak louder. But if it is a general statement...

Manusch: I see more and more the requirement to set my ordinary life in order. And I see because of many years my attention did not go in that direction, many thing is accumulating and as I start to deal with the problems, all of them they show at once.

MR. NYLAND: Manusch, I don't think it's an accumulation. I think that what has happened in the past simply has no particular attention on your part and therefore disappears. The result was that you became the kind of personality you are. But now when you work and you see actually yourself and you obtain more knowledge about yourself, you only see more. That's why it looks like an accumulation. It's only an opening of your "I"

Manusch: Right

MR. NYLAND: ...actually to see what is totality of yourself. Many times you were blind to a great many things. You see.

Manusch: Right.

MR. NYLAND: So there is still the quantity, but it is not an actualization from the past.

Manusch: Yes.

MR. NYLAND: Alright.

Manusch: That's right way you mean.

MR. NYLAND: Yea. But exactly because it is not an accumulation from the past, it is possible to do something about it. If it were of the past, the past would have had an effect on the crystallization of yourself as a personality. Then you would have to uproot that, decrystallize it in order to be able to do something with it. Even if you had an "I", it would take quite some time before such different experiences which had been rusted in you actually could be, let's say, demolished or disappear. But when it is an actual fact of myself existing now, then in the presence of an "I" which I now create I have a much better chance. And I'm not then interested in--in undoing them; I'm still interested in allowing them. That is the new faculty.

When you say you cannot see what the accumulation, you call it, or that what is the knowledge, the increase of knowledge at the present time. You can add more and more to it if you can accept things. And the point is not so much in the totality of the different things you see. The question is only is there something that can contain enough wish for becoming impartial to yourself. So you put the solution quite differently; you don't look at all the bad, so called, things of yourself; that you consider a question of your personality and it will die in time, in some way or other. But what is needed now is the acceptance of that which actually exists, and that will help your "I" to grow. The emphasis must be on "I".

You see the realization that I want to live in the present really means that I don't want to dwell on the past any longer. It's perfectly alright whatever I have become. If I want to analyse it I become a psychologist. But if I really want to see facts as they are, I'm a physical and a psychological scientist, because then I'm interested in the instruments which I can use, and one is the ??? of the level in the form of an "I". You see the difference?

Manusch: Yes.

MR. NYLAND: I would almost say it makes it easier provided you have established this particular wish of impartiality. When that is there you really can go to town. But when you have difficulty in keeping that formulated and adhering to the quality of real impartiality, then, of course, one has difficulty in perfecting the instrument. Work on the instrument. Work on the laboratory to make it pure, then your further experiments can be

expected to give better results. View yourself as a personality. It's just a personality. Yea.

Manusch: Thankyou.

MR. NYLAND: Alright.

Frank Conoway: Mr. Nyland.

MR. NYLAND: Yea, I would say you see Manusch, don't dwell to much on the thinking about oneself. That I would say is a little bit of a habit that you have acquired over the years when you were exposed, I would say also to different circumstances.

An awakening means really I want something to be so awake that in the light of that awakening all my different personality traits are grouped together in a certain way without any further wish to recognize them. The acceptance means that I don't describe it. I just am that what I am, and I keep on saying that is what I am. But then I say, but that what is seeing what I am is my observer, and therefore, thanks to my observer, I can become free from my manifestations. Yea.

Manusch: Thanks alot

MR. NYLAND: Yea, alright. Yea, who was?

Frank Conoway: Mr. Nyland, It's Frank Conoway.

MR. NYLAND: Yes.

Frank Conoway: I..., recently, over the past few months something that has always blocked large areas of my feelings seems to have started breaking down a little bit.

MR. NYLAND: Yea, talk louder I think.

Frank Conoway: And it's opened up a lot of new possibilities for me in the direction of working more directly from my feelings; it's also opened up possibilities of ...of... a way I can

approach my life generally in terms of the way I meet my experience. It's like, it's like I see the beginning of a new road.

MR. NYLAND: Yea.

Frank Conoway: I don't really know what my question is, except that that's where it comes from.

MR. NYLAND: No, we can consider the statement, and then I would like to attach a little sign to it. Watch out! I think an emotional attempt, or, as we sometimes say, using an emotional approach is quite right, and for many people easier to understand in the beginning than an intellectual one. But the difficulty is that an emotional appropach is not so easily described as to the necessities of, or the requirements of, an impartiality. Particularly, when it's emotional, it's very difficult to talk about impartiality, because that really means that you deny all emotions. And so the approach again has to be with an emphasis on that what approaches you, so your feeling wont help you very much. Your feeling in itself will not allow that feeling to go outside and consider too much something else that is next to you; in particular, when that something else has a higher quality.

A feeling is alright for yourself, and allowing your feeling to flow over to someone else who, you might say, is good to you. But the feeling is not the same as when you have to have respect. And the fact that you can have respect without having any feeling is an indication that this emotional approach has to be connected with a respect, because it can not stand on its own when it is simply, as emotion, something that I would like to add to my feeling; it will have to include many other forms of life which

also exist; towards which I have a desire to see what is there and also to acknowledge not only the existence, but even, I say, to take care of it.

Now I have to take care of something that becomes present to me, in particular when I assign to it a certain quality, more or more godlike. Or even if I consider it like a spirit which is there, which I cannot see, but which makes me formulate for myself that there is a presence of a higher nature with me. And now when the accent is on that, I have to imagine what such a higher spirit really would like me to be. And I start with that kind of consideration, first as a criticism, because I want to have now a description of myself as if it comes out of the mouth of that spirit which is observing me, that is which is present to me. I can reason it out to have an "I" because I assign immediately to an "I" certain characteristics which will give then, if the "I" is functioning, an actual knowledge of myself, and more and more absolute. But when it's only a presence, and when it is an emotional state in which I am, all I want to do really is to adore it, or to pray towards it, because that's the way I treat certain entities which are higher than I am; but this time I want more.

You see it is right that one prays to God, but it is very difficult to tell God what you want and then have him do it. But here, I'm really in that case. I want this higher form of existence which is emotionally tinted, or perhaps even totally emotional, which is, regarding me, benevolent; I ask that particular entity or apparition to give me also information, and to make sure that it is--that it is impartial. And I ask for

the impossible. You see that, because I cannot dictate to something that is higher what it ought to do to me. And so for that reason, since I am incapable of even imagining something that is higher than I am, and allow it certain characteristics, the only thing I can do is for myself to reduce my own existence in the present. It comes to the same thing, because if I can reduce that what I am in my own thoughts and feelings to practically nothing, then there is a possibility that that what is higher than I am is willing to consider me.

So you see, that kind of work is very very difficult. The begining is right and it is also satisfying, and one sometimes believes that prayer will do it. But, in reality, prayer is only the attitude and therefore if a prayer ends with the saying, "not my will, but Thine", then I will include whatever that other will can be. But the responsibility is also in me, that I cannot have any wish. And that is the difficulty. How can I negate myself to become as if nothing. That means that all the different attributes which are now ascribed to myself are of no value. And I have to go through that same kind of motivation of finding something that will accept me because I am, in the eyes of that higher "I", like in the eyes of the higher presence, just a speck of dust. And this goes against my whole personality, particularly against my wish; and I'm not ready to sacrifice myself. I don't want as yet to be slaughtered because I still have belief in the value of my personality, particularly when it is in relation to that what I want to do to be able to get away from earth. If I can reduce my earthly existence just to the earth itself, my body and personality will have a place; but if

there is the least little bit of an indication that I even want to grow, then I'm on the wrong road regarding it, because then I attach the value to myself, saying, almost piously, but I am praying to God.

I hope you understand that. We talk many times about an emotional approach, and many many times have I avoided talking about it. In the very beginning I did emphasize constantly the ordinary theory of ABC because that could be understood intellectually and then it could be determined what was right and also what could describe certain results. But an emotional approach is almost in the beginning something that is too much, and after a little while it becomes immature. It is right that you feel; it is right that you submit; even, it is right that you are devoted. But that in itself is not enough; then only at the time when that what is, in your opinion, and is higher, is actually taking charge of you; and that in the presence of that you are reduced to a little microbe. You see what I mean?

Frank Conoway: Yes sir.

MR. NYLAND: Yea. At the same time you must continue to do it, but try to see what is in this religious attitude which is emotionally expressed, but admitting the presence of that what is higher; even bending down and praying towards it, or wishing that influence to be taken in by yourself. But it can only be taken in correctly when you are not interested in yourself only. It can only take place when the total wish for acceptance is left to that what is emotionally observing you.

The answer is very simple. I keep on looking at myself unconsciously; I keep on accumulating ordinary data about my

personality; I keep on seeing mannerisms, little forms of habits, language which I use which sometimes is a cliche - things that have no particular value; but I wish to have the proper attitude towards myself, from the standpoint as if something else is actually talking to me in that way, and describing me. Then I transfer that knowledge which I have acquired in my prayer to that what is God when he walks with me. And I ask him, "is this information correct?" When he says, "yes", I have approached the possibility of being even objective to myself. When he says, "no, it is still too subjective," you keep on doing the same thing and try to purify it. That's the practical answer for it. Alright?

Frank Conoway: Yes sir.

MR. NYLAND: Yea, good.

Jerry: Mr Nyland, it's Jerry.

MR. NYLAND: .....?

Jerry: Yes sir. The use of draining has helped me in my work and I believe that there have been more things possible for me because of it. At the same time, this statement is connected with a question that I have, and I'm not completely clear about the connection - I wish you'd help me understand it - and that has to do with experience being a teacher, as opposed to a tendency which I find in myself of wanting to put my statements of work under your scrutiny.

MR. NYLAND: Yea, well that in itself has nothing to do with the draining, has it? Or do you connect it.

Jerry: Only after. Because from the experience the draining yielded, not always at the times of the draining, making work attempts, but then during the day results that were far fewer.

MR. NYLAND: Yea, of course it is right. The draining will have an affect whenever you do it. If you do it afterwards. You know, draining exercise is nothing else but a psychological laxative. It just happens to clear you out.

Jerry: I try it as I walk... Yes sir.

MR. NYLAND: And the particular thing you want to have cleared out, emptied, is your head.

Jerry: Yes sir.

MR. NYLAND: So, when you have now, so called, bad thoughts in your head, or as a result of considering what you have done, that you then wish to drain, yea, I think it's good. If you have said words that were bad, or swearing, it doesn't help the mother to wash out the mouth of the boy with soap. But it's quite possible for oneself that when you have such thoughts in your mind that they might come back. But you really want to do away with it. And I think in a very general way the mind thinks much too much. It's quite sufficient for the mind to be able to walk, that is allow the body to walk, and for the rest, the mind can be quite filled with a variety of other things for many times during the day, particularly when one is automatically busy with the body and there is enough energy to do it, and there is already very little thought about it since it is a habitual way of behaving; but could you really understand that if other thoughts could disappear from the mind that you would have a chance to think in a different way about your life.

So it is quite right that one sees that; but you have to drain it at the right time; you have to drain it before you start with what is wrong or whatever you criticised. And your

criticism comes from a tendency within yourself always to judge what you are doing, always to have some kind of a criticism that you remember about yourself of how you have behaved in the past. And for that reason it already starts to appear in your mind as soon as you start doing certain things, and you're not quite sure of yourself that you're doing it in the right way. Now this question of teacher really means that at a certain time one wants to do away with that what are your own thoughts simply because, either they don't give clarity, or they don't give enough hope for yourself. And you want something that actually can help you and could become a guide. And you take that what you trust in the form of a teacher, for what such a teacher says, that maybe it can apply to you.

Now the application is really the most important thing because as soon as you apply any kind of advice that is given, the advice is used by you and becomes your property, and all that is needed is perhaps a little gratitude toward the teacher, but he has nothing to do with it any more because the responsibility has shifted entirely on you. And for that reason you have to be open and you have to be empty, so you try to drain the different thoughts which belong to you, and your particular way of looking at things and believing in yourself, or whatever may be that you consider a trait of your personality which is deleterious for this process, has to be eliminate first - for that you drain. Then, when you're empty you come and ask. And it is not too difficult. It always will come back to you. The teacher is only temporarily there to help clarify a few things, and then he has lost his value, and you are again and again on

your own. I said, not so long ago, the experience will become your teacher, because you will find a truth within yourself as a result of the experience, and the verification of that what you have as a result on you, you can compare with that what exists in esoteric knowledge. And then, particularly when this knowledge of yourself starts to extend in the direction of all forms of your behavior, and even including peripheral manifestations, then you will be doubly, and sometimes triply, assured that that what you know within is the truth. Alright Jerry?

Jerry: Yes sir, thankyou.

MR. NYLAND: Fight the tendency to think. I've said many times, keep on working with hard your body. Then your mind will not allow you to think wrong things, only that what belongs to what you have to do. And your particular pride or vanity honestly can disappear. Don't allow it to rule; it is so useless.

Jerry: Thankyou Mr. Nyland.

MR. NYLAND: Alright.

: Mr. Nyland.

MR. NYLAND: Yes

: I don't know if this is a responsible question, but it's a question for me. In line with what you were saying to Frank about ending a prayer with... I mean if one has, could have an attitude close to "thy will, not mine". Uh, you know I have a very subjective imagining of the spiritual level, and I have to assume and take on faith, that there is a built in protection against the wrong forms, you know, destructive elements.

MR. NYLAND: Yaar.

: Now what I mean is, in my limited version of "thy

will, not mine" I do not want to be open to things that are against my growth.

MR. NYLAND: I think that's right. But this is exactly the reason why you want to be open, because with that kind of a saying there is work to be done. You see many times this question of, thy will be done, results in falling asleep; that you expect it then that God will do it, regardless of what he is doing, that it is God's will, and there is no necessity then for any further activity on your part. And I call that falling asleep. But in the case with Frank, I said then, really, after that kind of prayer work starts, because then I have to reduce myself to the smallness of what I actually am, and in doing that, I'll also lower, or reduce the possibility that something of harmful nature can touch me.

You see, I don't have to have much fear when I'm so small; because I really divorce myself from a variety of things of an unconscious state that at that time definitely have no value for me. And it is simply because that what becomes of great value is the presence or the nearness of something that is higher. And then I can rely on that, when I myself have no particular wish. But it is difficult to make that wish and all the wishes I have as if they were nothing. I have to reduce them, sometimes I have to really work very much. Because you see what I do, I submit to the presence of that what exists as a higher value. And I can assume, even, in discussing it with that what is of a higher value, as if I'm in prayer, I'm given a chance for understanding of myself. I say sometimes, what is really wrong with me, or what is an obstacle that is in the way. When I consider that,

I'm not losing myself; there is no danger involved, because I know that when it is too much I wont do it, I wont get rid of it. But if I'm honest, I will say, this and this I still need as a support for myself. I cannot negate myself completely because I'm still too much attached. You see, that will introduce the truth about oneself, and it is the result actually of considering that presence there, what I am, and I come closer and closer to the reality of myself, essentially. Of course, sometimes a little more essential than others. But it gives me, at that time, a certain assurance, not only of my existence, but also an assurance that something still has to be done, and that there is a responsibility which I wish to take up to the limit of my capacity. You understand what I mean?

: Yes.

MR. NYLAND: Because it is a simple thing to consider that, and try to, try to put it in words, what your feelings are, without damaging your feelings. If one considers intellectually too much and that what is beautiful is a butterfly is touched with one's fingers, it disturbs that what is the butterfly, what makes it fly. And so it is this delicateness, first about the kesdjanian body, but also about the soul. There has to be a tenderness and a very definite wish to see that I don't do harm to anything that is of a higher nature. This makes me humble and meek, sometimes almost weak in my knees, but I say in the presence of that I will be still saved if I know what my proper attitude is towards that what is higher. Then I turn the things quite around. I say, that what is higher is within me, and then I become complete. Alright.

: Yes, thankyou.

MR. NYLAND: Even then, one doesn't need God. Alright?

: Yes.

MR. NYLAND: You have to keep going, don't you. It is good that when you..., when you listen to certain answers or to certain questions that you perhaps can identify such a question. I think that is right. In a meeting you have a right to soak up like a sponge, when something else is done which is also servicable to you, and you profit by being in a meeting. That is, you haven't paid for; at the same time you can have profit. But then a responsible person says maybe two things. One is, why didn't I ask that question, if it actually also concerns me. And the second is, it is not too late to squeeze the sponge of knowledge. That goes to your conscience, and then you say, but, if other people help maintain a meeting, what kind of a person am I, that I don't want to help in tete a tete? So speak up now.

: Mr. Nyland.

: Mr. Nyland.

MR. NYLAND: Right here was the first one; but you are after. Alright.

Mustafa: This is Mustafa.

MR. NYLAND: Yes Mustafa.

Mustafa: The question that is in my mind, I can't really understand it. I find myself like I'm in the middle, which is very terrible.

MR. NYLAND: Is it?

Mustafa: That I am in the middle.

MR. NYLAND: Why, why is it terrible?

Mustafa: It is terrible because I don't want to go back to what I used to be as an ordinary man. In other words, I understood something now which can help me grow.

MR. NYLAND: Yea, so it is good to be in the middle.

Mustafa: But the thing is...

MR. NYLAND: You wouldn't be able to see what you might grow towards unless you came to the middle.

Mustafa: But the thing is that I really don't understand many things.

MR. NYLAND: That is alright. But you must not say you're sorry you're in the middle.

Mustafa: Well, it's just like, it's just like you don't know what to do.

MR. NYLAND: The question of not being able to decide is not the fact that you're in the middle; it is the fact that you are relating yourself too much to the past and you have not, as yet, a clear conception of what may be ahead. So anticipation is not satisfying and your memory is a little overpowering. You can call that the middle if you like. But the middle gives you a chance to see what might be possible in the future; whereas if you stayed in that what was your experience of the past, you really never saw it. Is that it? (tape change)

??? : Yes.

MR. NYLAND: Let me explain it a little bit. I aim always higher than what I can actually reach. That is a law, because from that what is higher and which I cannot reach I will get aspiration so that then changes within me into a certain form of energy which allows me, as a result of my inspiration, to reach a place which

is lower than that what I have seen before, but higher than what I am now. And so I live constantly in the middle. I live there because I have a chance, if the middle is two and I start from one, that what I wish to attain is three. I've said many times but I settle for two, because when I once understand two, I can consider that a new stepping stone; and then, instead of returning to one, I am at two; then I wish to reach the middle for the triad which starts with two. And it becomes two-four-three, then I have reached that what I originally planned. You understand?

Be very grateful that you are in the middle; be grateful that you are disturbed, that there is something that actually is gestating within you which makes you realize whatever has been in the past has not been sufficient; that only comparing it with what you have now, it gives you the joy of being able to see an aim, and more clearly; and that should now result in your attempts at this moment, constantly having in mind what it is and what it might be to become a conscious and a conscientious man. That of course is an aim, and it is an aim for your life, but then I settle for my life as I have to live it now, hoping that ultimately I could become a harmonious man. This makes me positive. Stating the fact that I am in the middle and regretting it makes me negative. If I am in the middle there are two possibilities - one to go further, and the other is to return. If I return I am negative. If I keep on going I become positive. The middle is a beautiful place, but it is a place of activity; it is not a place of contemplation. Does that answer it, kind of?

Mustafa: Yes, very much

MR. NYLAND: Okay.

Mustafa: I know for sure that I cannot go back to what I was.

MR. NYLAND: I think that's right.

Mustafa: I'm very definite about that.

MR. NYLAND: Yea, but the question is, you should have extracted from the past whatever there was in it to the extent of your capacity to extract at that time. So you don't even have to repeat it. You've gotten out of it what was then alive in you and it has brought you to a certain place. All that the past is and where you came from, you consider as something, "thankyou, I have left what I am, now I am in a different place". You know one can always be grateful for whatever you have experienced when that state which you reach now is more agreeable or acceptable to you. You can always be grateful about your father and mother, but it does not mean that you have to live their life. Alright?

Mustafa: Thankyou.

MR. NYLAND: Yea, alright. Now who was that in the back.

Judy Jacobs: Ah, it was Judy.

MR. NYLAND: Judy. Jacobs?

Judy Jacobs: Yes

MR. NYLAND: This time I didn't make a mistake. Last time I thought it was you. Yea, go ahead darling.

Judy Jacobs: I tried the task that you gave me for the two weeks, and I experienced confusion to try and get my body active, and um, it was...

MR. NYLAND: What is confusing about putting your body to work?

Judy Jacobs: Nothing's confusing about that. It's just the

problem with the discrimination of what areas to put it to work; it's like, I feel like in a sense what you were talking about before, I've been trying to make myself as if nothing, to be under something higher, and I feel that I've lost a certain discrimination in an ordinary sense, of personality.

MR. NYLAND: Judy, if your mind is occupied with a variety of thoughts, some of them conflicting or in doubt, not agreeing with some of the other thoughts, did you try to verbalize them by talking out loud about the thoughts you have. As you are doing that, you start walking. You engage now your body in an activity. It will take a little energy away, but not enough to stop you from talking. Now at a certain time while you are walking you stop your body. Don't walk. See if your mind continues the same way. After a little while you start again and then, instead of stopping your body, you stop talking, and you see if then something takes place in your mind regarding your body walking. Usually when you make these attempts, the second one will actually give you an observation of your body which keeps on walking, and you have stopped part of your mind. That is the saving grace, because then there is no further confusion. There is something that is quite definite that happens when you say, "this way, my head is full of thoughts, but also I can learn how to work". Then you work, that is you make an attempt, and become observant, and have an "I", and objectivity, and all the different concepts that are related to it. And you will see that the thoughts which are in your mind previously will now take on an entirely different coloration because you will not be confusing any more in the presence of something that is positive.

But they will be recognized for whatever the value is, and many times you will find out that they don't have that value any more that you ascribed to it in the beginning. You see that as a task?

Judy Jacobs: Yes, I've experienced that Mr. Nyland.

MR. NYLAND: Well, if you've experienced it, what are you talking about? Where is the confusion, because it you now say you have experienced it, then you should not have confusion. And if you have confusion, you didn't experience it.

Judy Jacobs: There's no confusion about that.

MR. NYLAND: Well, what is the confusion about?

Judy Jacobs: Well, I didn't really phrase the question...

MR. NYLAND: There are many things in the mind which are contadictory to each other. And the confusion can be that you cannot make up your mind. But that, I would say, is an ordinary affair, and it can be settled in an unconscious way, by the introduction of something else, also unconscious, which then will crowd out the thoughts of your mind. Become interested in something that actually requires energy which you then wish to give to that what interests you, and your confusion will be reduced. Well this is ordinary life. Sometimes, one says, I am sitting in my room and I have too many thoughts, let me go out and walk around the block of the street and come back again, or just take a little walk outside, by the time I come back home I'll be in a much better state. It helps. But when you want to go the royal way, you make an "I" become observant of your confused state, without describing the confusion and without criticizing it. If you can accept any condition of yourself in

any one of the three centers, that is the saving grace for the continuation of the existence of "I". But try it, keep on going, make attempts, thousand times, what difference does it make. All you wish for yourself is to keep on making such attempts time and time again to offset the confusion. Confusion need not be fed. It will gradually disappear in the presence of something that has higher value and is absolutely not interested in your confused state. And, if it is necessary to make a decision in ordinary life, as long as there is confusion, don't make a decision. Just continue the same way you are. It will become clear to you when you have to make a decision, then you can make it. Alright Judy?

Judy Jacobs: Yea, I'm sorry I didn't ask...

MR. NYLAND: No, it's alright; it may be helpful.

Judith: Mr. Nyland.

MR. NYLAND: Yea.

Judith: It's Judith.

MR. NYLAND: Judith, yes, Judith. There are so many Judiths, Judys. Alright Judith.

Judith: I think I need to know what I can do to achieve a kind of balance between the periods of really intense work and those afterwards. It seems like I'm just..., I have no control over it.

MR. NYLAND: Over what?

Judith: Over a period in which I can really work and it's very productive, and then afterwards, perhaps, there will be a period of no work at all.

MR. NYLAND: How do you make--can you make conditions so conducive that when you work you can really work?

Judith: There are periods when I can really work during...

MR. NYLAND: Yea, but how can--can you make such states?

Judith: I don't seem to be able to control it. I...

MR. NYLAND. No, it's not a question of control. You create a condition which is simple. If I don't want to eat too much, I create a condition of austerity. I have that much power about the wish of my stomach and my activity in feeding it. If I want to have an existence of a spiritual kind, or the possibility of an "I" existing, and it is constantly interfered with, with a variety of different conditions outside of me which require my attention and to which I react, I reduce the outside world to a minimum. I even sit for a minute or so in my ivory tower. I at least, I exclude the outside world. Now I want to exclude my inside world which bothers me. I drain, I honestly sit and drain, and I make it so that I have an experience that what is in my mind is actually flowing out of me. I say many times, it is like there is a level of a fluid which is lowering and lowering and lowering. If I want to immitate it I sit in the bathtub and I let the water out. The water level reminds me of how to drain. I have suggested it several times. There are hundreds of ways in which I can make austerity of my outer world and my inner world so that then there is place for my wish to work on myself. I only want to say that, because don't put it in your head that you cannot do it and that you are subject to certain things that are temporary at times and at other times are very good. That is exactly what one wants to get away from. We are living in this ordinary world constantly thrown from one side to the other and we are subject to the wind, and there is no rudder. But when I

have a rudder, there is no further question any more. I set course towards an aim and I keep my rudder in such a way that the wind blowing from left or from right is not going to deviate from a course that I have set for myself. When there is an honest wish in myself that I want to work, I make things work for me. I actually create such conditions that there is no excuse; whatever the excuses are that I have, I will find them. If you say you are too lazy, or you are too tired, or too much commotion around you, or too many people influencing you, or too many telephone calls that disturb you, then the result is, I go somewhere to an uninhabited island and I may call it my ivory tower. But, by God, when I do that, I am going to work. So Judy, I don't agree with your statement. You have to see that when you wish to work there is no further question. You can.

Judith: That's what I mean

MR. NYLAND: That's right

Judith: It's not the conditions that come that prevent me from working...

MR. NYLAND: Okay

Judith: ...but the lack of the wish.

MR. NYLAND: Then inside there has to be a motivation. Inside, within you. If the outside conditions are alright and conducive, and you could work, if you had a wish, you have to make that wish. And that is based on the acceptance of yourself as you are when now, in that acceptance, there is no further possibility of any personal interpretation of what you actually are. The more you have that kind of knowledge which we call absolute and is in truth communicated to you, the more you see what you are, how you

behave, what you feel, what you think. As long as you let that go, see it under scrutiny of yourself, in comparing it, that is what you are in activity, in the threefold activity, comparing it to an ideal you have or a description of a man who is harmonious. That kind of an aim, to the extent that one is able, you compare it and you say, how many times that what I am now is not that what I perhaps could become. That will give me the motivation. I dislike myself at times so completely, heartily, that there is no further question in my mind that I have to do something with my body. Try to keep that statement in mind, because that will actually give you the motivation, under any kind of a condition, to pull yourself out of the situation which you are, by your own bootstraps. If such and such and such doesn't help, then pray to the lord that he will demolish you if you don't work.

Judith: Thankyou.

MR. NYLAND: Alright.

Cheryl: Mr. Nyland

MR. NYLAND: Yea.

Cheryl: It's Cheryl.

MR. NYLAND: Yes Cheryl.

Cheryl: Some time ago you gave me a way to work in which I wish to go to the center of myself, and a couple of months ago when I asked another question, in you answer you emphasized that I should, when I work, emphasize obtaining information about my ordinary self. And I'm having trouble connecting how that will help me to reach my aim.

MR. NYLAND: Ultimately, Cheryl, it can be simultaneous. When it is first practiced it has to be successive. I start by becoming

humble and seeking within myself that which is the essential essence of that what I am, which I would call then my own magnetic center. And sometimes I say that it is at that place of the inner inner sanctum where I can hear what God wants to tell me. And then, when I listen, God will ask me, what are you doing with your ordinary life. He will say, it's alright to talk about life without any form, but what are you doing now within the means that you have, with your life, as has been given to you, in the form in which it is now. He will give you, at such a time when you seek that what is the deepest depths within yourself, there will become a recognition of something that has not been finished as yet. So it means you have to return.

What is a life for, if you take it as an overall continuation of reincarnations? I talked about that the other day. Each life is a result of that what has gone on previously because that's the only way I can express it. As I say, as I said in the beginning, such things are also simultaneous, but I have no capacity to separate them. So, in order to understand them, with my means, I simply say it is a succession of lives. But each life has in it the possibility of an acceptance of that what has been given in a previous life, and then having to attend to that which still ought to be attended to in this life. And I call it my karma. And that is actually what takes place when I once have gone up to the mountain ???, I come back with the ten commandments. It's really very simple. At times when I look within and I see what is this beautiful holy place within myself, and I am at ease there, and of course I have a little bit of a desire to want to stay there. There is something also there

which is also God. And that voice says, get up, take your bed and walk. Taking your bed means simply the little simplicity that you need for physical sleep, take it with you; but get up and walk. And so when I say, walk, it means I'm back in my ordinary life, and then I also know that that has to be set in order before I can enter into my spiritual life. You understand that?

Cheryl: I have a sense of it.

MR. NYLAND: Yea, my life at the present time is a certain form of incarnation. My life, in a spiritual sense, would become a reincarnation of me. My life as a soul would be the repitition of the reincarnation to cement that what I have learned into an affirmation that will last for ever and ever. Alright Cheryl?

Cheryl: Okay, thankyou.

MR. NYLAND: Keep on thinking. Many times I say things that you wont immediately understand, or cannot even place. And it does not matter at all. You find for yourself what is right for you by means of your own work. And if at times there is that kind a of clarity that comes and then it becomes a little reminiscent of something you might have heard or you might have read, then a little light goes up and it simply embellishes that what you have found yourself. After all the different forms of esoteric knowledge are nothing else but furniture that you can place in your own room, but you have to make your room first completely empty of all the different personality traits that you have had, and then you can have even a chair of a new format in which you can sit and contemplate that what takes place as if you are in the etherokrona and you sit contemplating the universe with Gurdjieff, as Beelzebub, on one hand, and your own little

possibility of growth within yourself, as Hassein. You are in that way the middle man. What other things are there.

Betty: Mr. Nyland

MR. NYLAND: Yea

Betty: It's Betty.

MR. NYLAND: Betty?

Betty: Betty.

MR. NYLAND: Yes Betty.

Betty: I seem to have come to the point where I run into situations where I realize after a certain incident, nothing major, you know, something that happens to me all the time, of different natures, that right afterwards it's something that I'm so familiar with I realize that it's something I could use to make an attempt.

MR. NYLAND: That you will not make an attempt?

Betty: That... that I could have used to make an attempt because it's so familiar to me...

MR. NYLAND: Yea, but you didn't.

Betty: ...as a way of being for myself.

MR. NYLAND: Are you becoming familiar with that's what you really are?

Betty: In what way do you mean that?

MR. NYALND: In that way...in the way you can receive knowledge as a result of work. This additional knowledge of the reality of yourself is that something you also become to you--which is monotony for you?

Betty: In a certain way, yes.

MR. NYLAND: Then it is not objective, Betty.

Betty: Well.

MR. NYLAND: Because all objective knowledge is new. You haven't got it when you are subjective.

Betty: Yea, right; now wait a second, now. I understand that...

MR. NYLAND: I push you a little bit in a corner, Betty.

Betty: I understand what you're saying, that a certain approach that I take in my attempts doesn't go over, which is a problem I've had for a while, and every once in a while something does happen, and then in that sense it's new, and it's something that..., that I aim for.

MR. NYLAND: I think it's right, Betty, that for a little while you do not work. Don't make any attempts when it becomes too monotonous; then really you have no further interest and then I would not force myself.

Betty: Well, I've just come out of a period of being away, and I mean I made a few attempts while I was away, but mostly I was involved with being away; and while I was away a certain kind of an interest in work, like a new type of an interest took form, because of the situation that I was involved in. And I had a wish to bring it... to bring work a little stronger into my everyday life.

MR. NYLAND: Did that work out?

Betty: Well, I seem to constantly be distracted. You know, no matter what my conditions are, I tend to get distracted from myself, and from what I want, even in an ordinary way.

MR. NYALND: Yea, good, I'm glad to hear--all you have to say is that it didn't work, unfortunately, but it didn't work. And

no more, and don't think too much about it; and don't criticize; you can say, I'm sad, but that's about all. Keep on working, in conditions which are perhaps better. But don't stare yourself blind on the things you have not done. You will get your inspiration from remembering what you have done. When that was positive, it will aspire you to become again positive; and then there can be the inspiration to do it. And that's the way it works. Because if I all the time say, it's too bad about this and that and so forth, and perhaps even blame conditions, perhaps I don't, but in any event I have not been able to do what I thought I could do. All it is is an admission of that what you are, and at the same time you say, it's too bad that I have to come to that admission for myself. Sometimes I thought I was past it or was better, but apparently I'm not. Now I work. And then you continue to work. Now if that wish is there, do then whatever you can. Now if that wish is not there, don't make any attempt at all. You take a little vacation. You just see if by going away, as it were, in your mind, for one week; and no allowances for yourself to fall into the trap of work, that you want to be just an ordinary person, and then not having the necessity which sometimes your conscience tells you that you ought to work, to be able to resist and say, no, I have vacation. Then after a week see what you are doing. Consider yourself important enough to work with, but not important enough to talk about it too much. Just go ahead and work simply if you can. If you cannot, it's too bad, don't talk about it; it's nobody's business but your own. I think you understand it, Betty.

Betty: I understand what you're saying...

MR. NYLAND: Yea, I don't know what you want to do, but I think you have to make up your mind.

Betty: Right. Well, I'll just leave it right now.

MR. NYLAND: Yea, what else is there?

Judith Regular: Mr. Nyland.

MR. NYLAND: Yea.

Judith Regular: Judith Regular.

MR. NYLAND: Yea, the other Judith. Alright Judith.

Judith Regular: ***inaudible***

MR. NYLAND: A little louder if you can.

Judith Regular: I'll stand up. If I introduce into what I'm doing during the day, among people, what I would call awareness, in the sense of just this is me here now, as I know, it produces a sense of quiet in me, but also I feel I have to act, I have to live my life, I have to be who I am, and that in some way I have to let go of work. Something you said to me the other day about War???? struck me that was almost more relevant to me, that you had to go through the universe first. Do you know what I'm getting at?

MR. NYLAND: Yes, I remember it.

Judith Regular: It's like I have to live my life, identified as I may be.

MR. NYLAND: Judith, it's a long time before this objectivity, as an entity, is able to become part of me. Yes there is a process of a change from a personality to become individuality. You can say that it is half way between the two, when such a change can actually take place and then an "I" takes up permanent lodging within me. I think it is subject to that kind of a law of

octave, in which the DO, RE, ME is a period of gestation in making all kind of attempts to create an "I" and to see what actual knowledge I can get. Then I have this period of FA...

Judith Regular: What, I didn't hear your last sentence...

MR. NYLAND: The first is the DO, RE, ME. That is just where the "I", as we make attempts for work, is functioning in a certain way, and all the time it disappears and I have to remake it and recreate it. Then in the process of the change over from personality to individuality I come to a FA state. The FA is extremely difficult and it is what we call really a ???German word??? period, in the sense of psychology. I do not know exactly what I can do, and I keep on trying to find out what I actually can do and eliminate that what I think I can do and cannot do. Now, one of those statements for oneself is, I wish an "I" could be there while I am talking to others. I try it out and I see I cannot do it. I don't want to accept it because I think that I know enough about my "I" that it ought to be able to stay; but it isn't, it's rambunctious; it doesn't want to stay, unless it is part of me. And so my fight to reach this state in which the "I" actually can become part, is because I'm still what I am and the obstacle of myself is in the way for this "I" to join me. That is what is the difficulty of that FA state. The fighting for myself, what is the proper wish that belongs to the existence of an "I". When once there is the realization that an "I" has a certain sense of that what it wishes to be with and as soon as, in my own wishing emotions, there is one wish for the existence of an "I" as a saving grace from God, then there is unity between these two aspects, and with that I reach SOL in the

permanent section of this particular octave.

I have to go through that; I mentioned that to you. And even if it means that time and time again I'm frustrated, I keep on going because I know that I'm on the right road. Only sometimes I don't know how difficult it is that the road is not..., the end is not yet in sight. But there is a progress, because the more I attempt it, the more I see what are the potholes, or what are the difficulties in the way, the temptations, or where I actually can drown, or whatever it may be that I lose myself; I become more and more acquainted with what I am able to do and what I cannot. Then I become very clever, because when I once have a smell of that what actually could be the solution, then I start to rearrange parts of my life in connection with that so as to give the best benefit to the existence of an "I". And so then, when I talk and I want to apply it in that direction, I only try an "I" to be there first when I'm talking aloud to myself, that I can hear my voice. Then I try the same thing with people I already know. Sometimes I know already what their answer is going to be so that it doesn't require much of my energy even to listen to them. And then the third step is as I try conversations of a very small manner of subjects which are not of too much interest, but which then allow me, in talking about it, to remain, as I now say, present to myself. It will become permanent, Judith. And, of course, we always hope for that, that kind of permanency of an "I" is the hand of God which is then constantly on your head. Alright?

udith Regular: Well, I just...I don't think that's what I meant, but usually when I think about it afterwards it turns out that

you've answered something else that is really relevant.

MR NYLAND: Well, all we can do is to hope that that's the case.

Judith Regular: ... because I don't have the sense even right now of wanting something permanent or anything; but I'm just it's true I am unconscious but I cannot stop living until I have an "I", or I'll never have an "I".

MR. NYLAND: I think you will live on a different level as soon as you say that this level is alright for certain purposes, and you would also like to live on a higher level, then, of course, there is an incentive for wanting to work. But you cannot negate that what you have to do simply because you happen to be here. It gives you at least an opportunity to think about a possibility which is not living here. So, you see, you cannot have it both ways. You accept yourself for whatever it is, and that means an unconscious state in which an "I" does not feel at home. And at the same time you also know that that is not a condition you would like to retain, and definitely not, it wont be a permanent one, because you will die in unconsciousness. So again the motivation is very stimulated, that is you know that you have to do something to get to the next step. And for that, of course, you will want to work. Well then you say, now if I get to that next level, I don't want to work for my "I" anymore; I want to make sure that the "I" is in existence and starts to function. Sometimes you compare it to the birth of a son to a father, and he educates the child and he brings the child to maturity; and then the child is a man, a young man, he starts in life. And then the old man simply says I've done my duty. And perhaps he comes to the conclusion that now it is time that the son is going

to support him. Many times it is like that with "I". I become less and less able in the presence of an "I", when the "I" is mine and is willing to do for me what otherwise I would do myself. But this time that what I thought I could do, I realize I cannot do it. And for that reason I wish my "I" to do the things which are impossible for me. Alright Judith, will we leave it at that? Yea, alright.

Ed Kasai: Mr. Nyland.

MR. NYLAND: Yes.

Ed Kasai: It's Ed Kasai.

MR. NYLAND: Ed, yes Ed

Ed Kasai: I find that I'm missing something. I feel a lack of something in terms of, I have this life, ordinary life, and life seems to be decisions, I have to make decisions, yes, no, it doesn't even matter; and yet here I am on the fence maybe, and then life goes on, and whether I make the decision or not, it's made, and like, what I'm missing I call a will. I don't have a will.

MR. NYLAND: Ed, Ed, Ed, don't lets go too far afield. Hang onto your own life.

Ed Kasai: I'm having a hard time finding it.

MR. NYLAND: No, no, nonsense. You sit don't you.

Ed Kasai: Yea.

MR. NYLAND: And you get up; you still have strength to do that. You have to make it much more simple, simpler in your ordinary thoughts about yourself even. You are a little confused in your mind. It doesn't matter, it will gradually disappear, I hope. But lets simply say, I am now what I am as an ordinary human

being, and I behave like a human being, and my life continues with no secret about it. You keep on breathing, and different things take place in yourself, unconsciously, and your body changes, and you change your skin every seven years, and you eat day after day, and you sleep and you take care of it, and all of that is you and it remains in existence, so you're not going to question that. That fact remains. Now if, in addition, you want something also to exist, it's very nice and good, but don't let it interfere with your ordinary life.

Ed Kasai: I don't follow that.

MR. NYLAND: But after some time you will see what may be more important, and then perhaps you will say, I want to divide... spend more time in the direction of that what really counts. Then I think you're up against it, because every once in a while you have to make a choice of where you want to spend your energy. And then if that goes at the expense of not living your unconsciousness, you may sometimes get into trouble. So you have to be clear about what you can do, and then do it, and also, what you cannot do, and not do it. That is really the problem for you. Alright?

Ed Kasai: Hmmm.

MR. NYLAND: Yea, keep on thinking about it.

Ed Kasai: That's the problem.

MR. NYLAND: Ha ha ha. That may be the problem. I don't know where you can get thought material, where you can buy it.

Judith: Mr. Nyland.

MR. NYLAND: ... I think a mind is really filled with it. All it needs is rearranging of the thought processes. Yea, who was

that?

Judith: It's Judith again.

MR. NYLAND: Yes, Judith.

Judith: I've been thinking about your answer, and, ah, you've answered me that same way several times before and it's been very helpful, but I think that it's another problem right now.

MR. NYLAND: Oh, what is the problem now?

Judith: Well, it's..., the efforts I was making, for instance, during the first half of this meeting have a certain quality and a certain depth a certain force which is like given to me as a gift. I don't know where it comes from, and it happens periodically, and it lasts for a while, and the work attempts I make during that period are extremely instructive; and it's not that at other times I don't work or that I need to pull myself up by my bootstraps, it's just that that quality, coming from I don't know where, is missing, and I would like...

MR. NYLAND: I think, darling that sometimes God smiles on you and sometimes he's busy with someone else. I think there is night and there is day. There are sunny days and there are cloudy days. I think, for myself, I'm sometimes a little bit above the line and sometimes a little bit below. It depends many times on what I have done, what I've eaten, how much sleep I've had, and the converstions I was engaged in. All such things you can say, of course, are unconscious, they are mechanical, they belong to ordinary life; at the same time they do affect the instrument with which I have to work. And I would not consider it so seriously, and only as an acceptance of that is the way it is, and we express that by means of a sine curve, as you know, up

and down, up and down. I would like that to become just a gentle wave.

Judith: But can I do something...

MR. NYLAND: Oh, but we've talked about it several times. When you go up, you're half way, you set certain things in motion to put a break on where you are going. When you go down and you are half way, before you reach the bottom, you think of that what you ought to be remaining on the line itself. You conquer negativity with positivity and positivity with negativity. When it is dark and rainy, you imagine the sun to be there; when it is during the day and you wish sleep, you imagine that you are sleeping; when you are sleeping, you imagine that you are awake in the day. I hear that instrument. Have a good Sunday tomorrow, but I wont say Goodnight because I will play a little bit. But we drink to Gurdjieff, will we.

END TAPE

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